1: Kruger, Ferdinand. The Lovedu. Bantu Studies, Vol. X, pp. 89-105. Johannesburg: The University of the Witwatersrand Press, 1936.

Yale: Nkd74 B228 v.9-10

/This brief source contains the text and translation of a short history of the tribe by a native Lovedu. It is mostly concerned with the migration of the tribe to its present homeland, a listing of the dynastic genealogy, and an account of how the rulership passed from the male to the female principle. --Analyst/

Field date: ca. 1930
Analyst: Timothy J. O'Leary

Evaluation: Missionary - 5
Processed in 1958

2: Krige, E. Jensen and J.D.Krige. The Realm of a Rain Queen. London: Oxford University Press, 1943.

Pp. xv, 336; 4 maps; 16 plates; index.

Yale: Nkd85.L9.943k

/This is a systematic account of the Lovedu, a Bantu tribe in South Africa. It includes descriptions of its economic activities, political structure, social relationships and religious beliefs. Throughout the book, the attitudes and interests of the people are recorded sympathetically and objectively. The impact of Western civilization, especially that of Christianity, upon native institutions and individual psychological outlook is adequately treated. A historical reconstruction of tribal movements and cultural diffusions among the Lovedu and the surrounding tribes provides the reader with interesting data for comparative studies. The Kriges are considered outstanding specialists on South African tribes. They have been teaching at the University of Natal and were members of the International African Institute--Analyst./

Field date: 1928-39
Analyst: Robert Lee

Evaluation: Ethnologists-5
Processed in 1958

3: Krige, Eileen Jensen. The Place of the North-Eastern Transvaal Sotho in the South Bantu Complex. Africa, Vol. XI, pp. 265-293. London: Humphrey Milford for Oxford University Press, 1938.

Yale: Bk2 10 11

/This source contains general materials on the cultures of the lowveld culture area in northeast Transvaal, of which the Lovedu form the major group. However, the Shan-gana-Tonga, an immigrant group, form about one-third of the total population of the area. Therefore, while most of the material does pertain to the Lovedu, the researcher must be careful in applying the materials in this source wholesale to a study of Lovedu society and culture. The article touches on the political system, economics, marriage, family and clan, education, and religion. It closes with a comparison of Lovedu culture with that of other southeastern Bantu groups. For information about the author see 2: Krige and Krige, this file. --Analyst/

Field date: 1928-1938
Analyst: Timothy J. O'Leary

Evaluation: Ethnologist-5
Processed in 1958

4: Krige, J.D. and E.J.Krige. The Lovedu of the Transvaal. Daryll Forde, ed., African Worlds: Studies in the Cosmological Ideas and Social Values of African Peoples, pp. 55-82. London: Oxford University Press, 1954.

Yale: NKc58.954J

/This is a systematic description and analysis of Lovedu religious concepts and social values. The importance of Lovedu cosmology, ancestor worship, religious cults, magic and witchcraft in their social, political and personal life is clearly delineated. The authors characterize the Lovedu society as one that is based upon cooperation and compromise among its members. The role of religious beliefs in such a society is presented with force and clarity. The concepts of law and morality are also shown to reinforce these basic values. For information about the authors see 2: Kringe in this file. --Analyst/

Field date: 1928-39
Analyst: Robert Lee

Evaluation: Ethnologist-5
Processed in 1958

5: Krige, Eileen Jensen. Property, Cross-cousin Marriage, and the Family Cycle among the Lobedu. In, Robert F. Gray and P. H. Gulliver, eds., The Family Estate in Africa: Studies in the Role of Property in Family Structure and Lineage Continuity, pp. 155-195. Boston University. African Research Studies Number 5. Boston: Boston University Press, 1964.

One kinship chart facing p. 193.

Yale: Nkc86 964G. DLC: Gn480 .G72. DLC card no.: 64-55273.

[The Southern Bantu Lovedu have an agricultural economy with a hierarchical political administration on a patrilineal-territorial basis. The monarch is a divine queen and 'mother-in-law' of all district chiefs through their daughters given as tributary 'wives.' These tributary relations are one main feature of the Lovedu kingdom, which operates according to patrilineal principles with a partially matrilineal orientation. In this article she describes the bride-price exchanges of cattle and women in marriage as quasi-economic transactions, and considers the consequences of these transactions as they relate to polygyny and remarriage, marriage stability, lineage integration, household property control, family residence patterns, inheritance, and male-female relations. Underlying the family social organization and economy is the complex pattern of exchanges between brother and sister: the brother, in using the bride price paid for his sister to obtain a wife for himself, must provide a daughter as a wife for her son. This usually leads to

5: Krige, Eileen Jensen.

matrilateral cross-cousin marriage which creates sets of reciprocal obligations over generations between brothers' and sisters' families. But the author does not relate her data to the current theoretical polemic over the social value and significance of unilateral cross-cousin marriage in lineage societies with regard to alliance formation. Also, in discussing the growth and decline of families during the phases of the domestic cycle, she fails to relate these kinship structures and processes to the economics of property itself: i.e., how population changes and the uses of available economic resources may limit the amount of property entering into marriage exchanges or change the form of kinship reciprocity itself between family households.]

Field date: 1936-38, 1961-62
Analyst: Gilbert Winer

Evaluation: Social Anthropologist-5
Processed in 1967